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THE LATTER-DAY SAINTS'
MILLENNIAL STAR.

"He preserveth the souls of his Saints; he delivereth them out of the hands of his enemies."—DAVID.

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NEBRASKA AND THE "MORMONS."

Lorin Miller, on his father's side, is of Scotch-Irish origin. His great grandfather, Moses Miller, having emigrated to America in the early part of the eighteenth century, and settled in [illegible]. His son, Moses Miller, jun., emigrated to Bennington, Vermont, and, soon after the close of the revolutionary war, removed to Otsego County, New York, where he died at the age of eighty-one years. Ezekiel Miller was the youngest of five sons, in the family of Moses Miller, jun. John, the oldest boy of this family, served through the revolutionary war, and claimed that he was in the French and Indian war, and also served in the war of 1812. He was known through the colonies by the name of "Whispering John," on account of his loud trombone voice. He was several times taken prisoner, and, in command of a hundred picked men, drove the Indians from their ambush at the battle of Lundy's Lane. Ezekiel was a farmer, having settled in Otsego County with his father. He married in 1790, a Miss Babcock, and, in a short time moved to Madison County, where he met with financial reverses, and in 1799 removed to Oneida, where Lorin Miller, the subject of this sketch, was born, January 29, 1800. Ezekiel died in Oneida County in 1836, at the age of seventy-four years. Lorin followed the occupation of his father during his early manhood, and having received the advantages of our liberal educational institutions, devoted a portion of his time to teaching, civil engineering, merchandising, &c. In 1824, he married Miss Morilla Hasking, the daughter of a Massachusetts farmer. She died in 1854.

Mr. Miller lived in Oneida County until 1843, when he started west, but made no permanent settlement until October 19, 1854, when he located in Omaha, Nebraska, where he has remained until the present time. He is no office-seeker, but has been forced into the position of Justice of the Peace, which he has several times resigned, and for two years served the people as Mayor of the city. During his residence in Omaha he has been engaged principally in real estate dealings, in government surveying, civil engineering, &c. He is now president of the Brady Mining Company, owning shares in eight or ten mining claims in Utah Territory. In the fall and early winter of 1871, he spen

several weeks in Salt Lake, attending to his mining interests and studying the institutions of Mormonism, now the absorbing theme all over the land, on account of the raid by the United States Courts on the institution of polygamy. The following pungent sentiments are from his own pen, and will convey a better idea of his estimate of the peculiar institution than any version we could possibly give. Mr. Miller says:

"I have been acquainted with Mormons more than forty years, and have taken pains to learn their ways and character. I have read their writings and listened to many discourses delivered by Mormon Elders with great satisfaction. I have read and heard of bad deeds, such as thefts, robberies and murders, committed by the Mormon people in Missouri, Illinois and Utah; but no court of record in the two first-named States shows a conviction for crime; yet purely for their religion were they mobbed, robbed of their money, household furniture, cattle, hogs, horses, fowls; women stripped of clothing, wedding rings, earrings and other jewelry; men robbed of their clothing, and even the boots and shoes they wore on their feet, and in this situation driven from Missouri to Illinois by an infuriated set of reverend bigots and lazy scoundrels, for no cause save the religion they believed and practiced. They were reestablished, and, as by a miracle, flourished in Nauvoo, when again, in 1847, for the same reason, these people were murdered, robbed, and again driven from their homes, and at last took refuge further from civilization than any other people that then existed.

"Established in Utah again, God's blessing restored them to prosperity and happiness; but orthodox piety, with a large sprinkling of political chicanery, mingled with puritanic psalm singing and praying, have again pounced upon this afflicted people under the auspices of * * * anything but statesmen, thoroughly corrupted and ready to seize upon any and every opportunity that offers to hide the real object of these correctors of immoral practices of a people who have shown the world a secret hitherto unknown to it, of honest obedience to the requirements of their religious faith proved by their works in building up a great community, with less crime and evil practices than any other community known to civilization. But, say this jumble of piety(?) and political trickery—this people practice polygamy, and must be put down, and to do this laws are perverted, the worst of the class of drunken rascals appointed as United States attorneys by a bigoted judge, juries are packed and the farce of trial enacted to convict.

"In my recent visit to Utah, I have seen abandoned women, convicted of prostitution, released from imprisonment by a political tool called a judge, by the operation of the writ of *habeas corpus*, in derision of the fact that prostitution is not tolerated by the Latter-day Saints, nor ever has been [in Utah] until approved and cherished by the United States administrators of the law. It is appalling to witness the doings of the law officers of this once glorious government stooping to the lowest pettifogging quibbles in their persecuting zeal to destroy or drive out a people who have built up a great and pure community, for no cause but that of being a religious people differing from their own. A people who had not known a pauper or a beggar, a house of prostitution, or a gambling den, or a drinking saloon. These bigots and political gamblers and wicked men cannot, must not succeed."

These criticisms of Mr. Miller are not without foundation. The Mormons have been shamefully treated by those who could take lessons of virtue and morality from despised polygamists. The truth of history will reveal the fact that Mormons are more sinned against than sinning, and those who dare to give utterance to the truth in defiance of sectarian prejudices of the age, will be looked upon as precious jewels in the historian's crown.

A few words in reference to Brigham Young may not be out of place. In 1846 the Mormons were driven by persecution from Illinois. Late in the fall they started on their tedious journey over the wild prairies of the west; without money and poorly clad

they were approaching the Missouri river at Saint Mary's, opposite Bellevue, in a suffering condition. Brigham Young sent word to Peter A. Sarpy, asking advice and protection from the native tribes. While he was contemplating what to do with a horde of outlaws, as he considered them, with no means of resistance or self protection, he received a second letter from Brigham, setting forth more minutely their poverty and the extreme suffering of not only the men but the women and children, beseeching him to come to their aid. The noble impulses of a generous heart were aroused; all former apprehensions fled, and ordering a canoe he crossed the river and held an interview with the great leader of the Latter-day Saints. He found about 5,000 followers encamped a mile or more from the river, and the motley crowd of poor, suffering humanity disarmed all doubt.

The doors of his trading post were thrown open, food and articles of wearing apparel necessary for their comfort were freely distributed, and the great distress of the pilgrims relieved. They remained through the winter — the pioneers on Nebraska soil, and in early spring started on their long and wearisome journey to Salt Lake, accompanied on their way by General Sarpy for two hundred miles up the Platte, and bid God speed to the land of promise and a place of deliverance from the hands of their enemies.

Thus the whole troop of Mormon pioneers were indebted to this generous trader for life, safety and comfort. What a contrast with the deplorable conduct of modern United States officials!

But we close this too lengthy sketch with the following brief biography of Brigham Young, taken from a pamphlet by W. R. Vaughan: "Brigham Young was born in Whittingham, Windham County, Vermont, June 1, 1801. In early life he assisted his father to clear new land, and passed through the hardships incident to the settling a new country. His parents were devoted to the Methodist religion; and he was taught by their examples, as well as precepts, to live a strictly moral life. About the age of twenty-two he joined the Methodists. He spent some time painting and glazing, and also worked as a carpenter. In 1832 he joined the Latter-day Saints, and soon after became an active preacher. He performed many missions during the summers, returning in the winter. Joseph Smith gave Brigham a certificate, from which the following is extracted: 'From the satisfactory evidence which we have of his good, moral character, and his zeal for the cause of righteousness, and diligent desire to persuade men to forsake evil and embrace the truth, we confidently recommend him to all candid and upright people as a worthy member of society.' He was one of the first Apostles chosen in the Church. In 1840 he went on a mission to England. At the death of Joseph Smith he was sustained as President of the Church. When the Mormons left Illinois he led them to Utah, where he selected the site of Salt Lake City. He was Governor of the Territory and Superintendent of Indian Affairs for about eight years. He introduced carding-machines, built flouring and grist mills, raised orchards, vineyards, and made farms, and latterly has built extensive woolen and cotton mills. He constructed telegraph lines through Utah, and graded, with the assistance of the people, several hundred miles of the Union Pacific and Central Pacific Railroads. He built the Utah Central, and is now actively engaged in constructing the Utah Southern Railroad."—*Pen Sketches of Nebraskans, with Photographs. By A. C. Edmonds, Lincoln, Neb.*, 1871.

THE "RING" MEMORIAL.

The following is a copy of the memorial referred to in our last issue, for which we are indebted to the *Deseret News*:—

To the Senate and House of Representatives of the United States in Congress Assembled:

Your memorialists, citizens of the

United States and residents of the Territory of Utah, respectfully represent that a political party in Utah, acting now, as always heretofore, as a unit, has by the abuse of all power, political, judicial, and ministerial, entrusted to the Territory, so antagonized what they choose to call religion with civil government, that the administration of justice has been, and continues to be, utterly paralyzed. This political party, having no sympathy or views in common with the American people, or with republican institutions, holds, and in all its proceedings acts upon the dogma that its organization is destined to subvert all secular governments, and usurp their functions, in the name of religion, under the form of theocracy. This treason, under the malign influence of a preposterous creed, has been accompanied by a chronic spirit of rebellion, as its natural consequence sometimes flagrant, at all times hostile to republican institutions.

This political party (openly proclaimed and always acting as such) has opposed, and still opposes the cause of education; by its practices it scandalizes the civilization of the age, and strikes at the foundation of society; it oppresses and plunders its ignorant dupes, and outlaws such as dare to claim the rights of free citizens. Possessed of the machinery of juries, it has ever given immunity to crime which such a system produces and encourages. It has, by its systematic policy, with the whole legislative power and ministerial violence, denied to citizens of the United States, the free enjoyment of the agricultural public lands; and, in short, it has usurped by every means and as far as possible, all the powers of civil government in the hand of a church. It has debased and delegated legislative power to these ends, refusing to pass wholesome and necessary laws, but enacting unjust and oppressive laws. Its partisans, holding all the local and judicial offices, not only prostitute their legitimate authority to these common ends, but usurp the jurisdiction of the superior courts established by Congress, and deny their authority.

Under these circumstances, the administration of the law in Utah is at a dead standstill, and crimes go unpunished. The large and material interests, now rapidly growing and expanding, are substantially without the protection of law. Life and property are held at the mercy of this inimical and secret organization, rather than under the protection of civil government and wholesome laws, as we have a right to demand.

Your memorialists, therefore, pray that your Honorable Body do pass such laws as may be necessary to correct these evils and abuses, and give us the protection of free civil government, and at the same time bring the Territory of Utah into harmony with the Federal Government and Republican institutions.

And to this end we shall ever pray.

FALSE IN FACT AND LAME IN LAW.

"Possessed of the machinery of juries, it has ever given immunity to crime which such a system produces and encourages.

"Under these circumstances the administration of the law in Utah is at a dead stand still, and crimes go unpunished."

The above extract from the petition to the Senate and House of Representatives of the United States, which has been prepared for circulation among the intelligent people of Utah, and which we publish this morning in our local columns, "palters in a double sense," and is false in fact and lame in law. That the administration of law in the *Third Judicial District* of Utah is at a stand still, and crimes go there unpunished, is most true, and "pity 'tis, 'tis true," but that is not the fault of the laws of Utah, and arises solely from the perversity of the judge whose solemn duty it is to enforce the law, but who prevents and obstructs the due administration thereof.

Let us look at the law and the testimony on this subject.

In the year 1871, Chief Justice McKean caused venires to be issued, for both grand and petit jurors, to the then United States Marshal, who, in utter violation of the statutes of Utah, did summon the jurors, by whom large numbers of indictments were found, and enormous expenses were incurred; but in May, 1872, the Supreme Court of the United States in the case of Engelbrecht vs. Clinton, not only decided that these jurors were all illegally drawn, that the indictments must all be quashed, and the defendants all be discharged, but at the same time, and in the same decision, the same Court decided that the acting Territorial Marshal, "J. D. T. McAllister," could legally serve the venire and draw both grand and petit jurors. No language can be more explicit, no rule more clear than that established by the Supreme Court of the United States, in the following extract from their opinion:—

"Nor do we think the other objection sound, viz: That the required participation of the Territorial Marshal in summoning jurors invalidated his acts, because he was elected by the legislature, and not appointed by the governor. He acted as Territorial Marshal under color of authority, and if he was not legally such, his acts can not be questioned indirectly."

One of the reasons given in the Engelbrecht case for authorizing the U. S. Marshal to serve the venire was, "that the Territorial Marshal, McAllister, had been ousted from his office, which was denied, and which the Supreme Court denied in the language above, which in substance says: "What of it? McAllister is *still acting* as Marshal, under color of authority, and even if he be not legally such, his acts cannot be questioned indirectly." Can anything be more plain and more explicit than this? And yet does not Chief Justice McKean, who is sworn to enforce the law, trample this decision under his feet, and decide that, although McAllister has been acting by his authority for the last two years as Territorial Marshal, *de facto*, yet he cannot legally serve the venire to draw the jurors?

But again. Did not Justice Emerson in the First District, and Justice Boreman in the Second, under the same statute, in their several courts, cause the Territorial Marshal or an elisor in his stead, to draw both grand and petit jurors, and were there not indictments found and criminals tried and sentenced to the penitentiary? And if the machinery of the juries is in the hands of the Mormons, how does it happen that two-thirds of the court can enforce the law, and the remaining one-third is incapable of doing the same thing? The representation in the petition to Congress, is a fraud, untrue in point of fact, and utterly unfounded in law.

True it is that, since November, 1871, Judge McKean has never tried a single criminal or *civil* cause, except where the parties would waive all objection to the panel, after he had first decided that that panel had been illegally drawn. In May, 1872, instead of holding his court, making a general gaol delivery of the murderers, robbers, thieves, burglars, and other criminals in prison, and trying and disposing of the various important civil cases on the calendar, he was engaged in lobbying in Washington to obtain retroactive legislation by which he hoped to consign to the gallows, leading Mormons, on the testimony of suborned and self-confessed villains, so that all the business of the May term was postponed. At the September term, 1872, among the first acts of the same court was to recognize J. D. T. McAllister as Territorial Marshal, *de facto*, and then decide, first, that he would not grant a venire for a grand jury at all, and, secondly, that the panel for the petit jury must be quashed because it was illegally drawn by the same Territorial Marshal; and so the prisoners still lie and rot in prison, and no contested civil case could be, or was tried. The March term, in 1873, re-enacted the same farce, and the September term, which has come and gone, quadrupled this dereliction of judicial duty.

Nor will the authors of this petition dare to tell Congress that the laws cannot be enforced here in the Third

District? And will not Congress reply to them at once, "Did not the Supreme Court of the United States expressly decide that if McAllister acted as Territorial Marshal, under color of authority, even though he had been ousted from office, and was not legally Marshal, yet his acts cannot be questioned indirectly?" Will not Congress ask of these petitioners: "Did not Justice Emerson, through this same marshal, summon a grand and petit jury both, find indictments, try cases, and execute the law without any difficulty or obstruction?" "Did not Justice Boreman, having some doubt as to the power of the Territorial Marshal, appoint an elisor, and through him, summon both grand and petit juries, try criminals, convict and sentence them to the penitentiary?" And will not Congress ask the Chief Justice: "Why, sir, if you doubted the power of J. D. T. McAllister to legally serve a venire and summon a grand and petit jury both, did you not, like Justice Boreman, appoint an elisor, direct the clerk to hand him the venire, and then proceed to punish the hundreds of criminals in prison, and try and dispose of the 137 civil causes on your calendar?" Nay, more, the Chief Justice having had this matter before him for the last two years, having adjourned for four successive terms, without ever having tried a single criminal cause, or any *civil contested* case, having seen the jails overflowing with crime, and the calendar increasing with civil issues, why did he not bring the matter before the Supreme Court of the Territory on the first day of its session and take its opinion on this question?

Justice McKean knew, on the first day of the September term, long before the Supreme Court met at all, that both Justice Emerson and Boreman had summoned grand and petit juries, and tried and disposed of cases without any difficulty, and that their practice and decisions were in strict accordance with the decision of the Supreme Court of the United States, already referred to, and were diametrically opposed to him. Why not then take the decision of the Supreme Court of the Territory and thus end his judicial muddle? Let the authors of the petition to Congress lay before that body the records of Chief Justice McKean's court for the last two years and ask them for special legislation.

The honest and truthful people of Utah, both Mormon and Gentile, will furnish to the Senate and House of Representatives the records of Justice Emerson and Boreman's courts, and by them will prove that the sole cause that the law is not enforced in the Third Judicial District in Utah, is simply because the presiding judge disregards the decision of the Supreme Court of the United States and will not agree with his two brethren on the bench.

Boreman and Emerson are clearly right or clearly wrong. If they are wrong, they ought to be removed forthwith; but if they are right, then Justice McKean is as clearly wrong, and consequently should suffer the same punishment.—*Salt Lake Herald.*

SERVICES AT THE OGDEN TABERNACLE.

A very large congregation assembled Sunday, Oct. 26th, at the Tabernacle, in this city. The services were conducted by Pres. F. D. Richards.

Elders Joseph F. Smith, Horace S. Eldredge and John Taylor were the speakers in the morning.

Elder Smith took up the subject of the growing greed for wealth in the community, and the evils resulting therefrom, and showed that the spirit of the Gospel was opposite to this; that the duty of the Latter-day Saints was, to make the establishment of God's Kingdom on earth and the spread of righteousness their first object, and if they took this course all needful earthly blessings would be added as the Savior had promised.

Elder Eldredge spoke upon the privileges the Gospel afforded, arguing that it was a privilege to obey any and all

of the ordinances and commandments connected with it, and that there was nothing in it despotic or entailing any real hardships, but on the contrary an inestimable blessing was the result of obedience to every requirement. He also touched upon the benefits attending the observance of the Word of Wisdom, illustrating the subject by some of his personal experience.

Elder Taylor's discourse was upon the proper disposition of the earth and its wealth, proving that the desire for property was right when properly controlled and the possession of it right when legitimately obtained. God had promised certain portions of the earth as rewards to certain of his faithful servants, and the earth itself was promised to the meek. That which was obtained by coercion or fraud was gotten illegally and would pass away from its possessors and they would come under condemnation. It was no crime to be rich, no virtue to be poor. But all things should be under the direction of the Lord, who was the real proprietor of the earth and its productions.

In the afternoon, Elders J. P. Freeze, Robt. L. Campbell, and Geo. Q. Cannon, and Prest. Geo A. Smith, addressed the congregation.

Elder Freeze dwelt on the subject of tithing, quoting the Scriptures to prove the strictness with which that law had to be observed in ancient days, compared with the slackness of our own times; and reading portions of the Doctrine and Covenants, explaining what the Lord required of his people as a standing law in relation to their property.

Elder Campbell related his experience in receiving the Gospel when but a youth, and bore a powerful testimony to the evidences of its truth, which God had given to him on its reception, and which He had continued to him up to the present time; and testified, also, to the truth of the teachings delivered this day.

Elder Cannon discoursed upon the growing distinctions of wealth, education and position among the people, and the necessity for the introduction of another order of things. Co-operation had been introduced as a stepping stone to that equality in temporal things designed in the Gospel. But many of the poor whom this order had been designed to bless, were so blind and foolish as not to sustain the plans concocted for their benefit. He showed the consistency of the people sustaining, in business matters, those who were interested in the same Cause as themselves, and the folly of building up those whose object was to destroy that Cause. At the same time he declared himself opposed to bigotry and illiberality of sentiment and action towards any person of any creed. He concluded by exhorting all present to prepare their hearts for the introduction of a better order of temporal things, which must come if this Church and Kingdom remained to accomplish the designs of the Almighty.

Prest. Smith endorsed the instructions of the speakers, who, he considered, had been inspired by the Holy Spirit. He exhorted the Saints to the performance of every duty, temporal and spiritual, and left his blessing upon them.

The services were materially assisted by the excellent singing of the choir, led by Professor Pugh, with Professor Fowler at the organ.—*Ogden Junction.*

Utah at Denver.—At the Irrigation Convention at Denver, much attention was given to the remarks of the delegates from Utah, who were accepted as authority on the subject discussed. Of the address by A. M. Musser, which dealt largely in statistics, the *Denver News* says:—"Bishop Musser's address, relative to the manner in which irrigation is conducted in Utah, and the successful agriculture of that Territory, was listened to with great interest, and was one of the most valuable made to the convention." Next July the second convention of delegates, to further consider and advance this great project of irrigation, will meet at Salt Lake, when a larger gathering and more successful session is looked for. The initiative having been taken, every succeeding effort must bring about more extended effect, until the end is accomplished. And Utah now leads the van.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

TUESDAY, DECEMBER 2, 1873.

BELIEF IN THE BIBLE.

THERE are some millions of copies of the Old and New Testaments printed and published, annually, by the numerous Bible Societies throughout Europe and America, and sent broadcast over the four continents; and zealous efforts have been devoted to the conversion to Christianity of the heathen, as well as the skeptical and otherwise unbelieving portion of humanity. Revivals, home and foreign missions, and heathen propagandism are subjects that frequently claim a great deal of the attention of so-called Christianity, and the Bible is made the principal means of converting the sinner and the unbeliever. Often the spread of religion is measured by the quantity of Bibles printed, published and distributed; and it is generally claimed by religious societies that the acceptance of that Book by the heathen or the skeptic, is conclusive proof of conversion to Christianity. However much we are in favor of widely distributing copies of the Bible, both among the unbelieving but otherwise civilized inhabitants of the earth, and the worshipers of idols, we cannot see what manner of use the Bible is in their hands without their understanding the character of its teachings. It may be that the Bible has been translated into every known language on the earth, but what benefit, we ask, is that to any person, though he may even be able to read?—unless their minds are prepared to receive the truths contained within the lids of the Bible, by teachers who are capable of imparting correct knowledge, and who are themselves in possession of light and intelligence concerning the principles to which the Bible adverts. It may be that the missionary is sufficiently qualified by his learning to read the Scriptures, and of imparting his own views or those of his creed, to the benighted idolater, but if he has not the divine authority to teach, and the holy Spirit to enlighten his mind, how utterly unfit he must be to expound or communicate heavenly truths. The unbeliever and heathen, under these circumstances, would be as far from comprehending the writings of ancient Prophets, Apostles, and holy men, as they were before they saw the missionary, and the Bible would be as much use to them—so far as securing to them salvation is concerned—as so much blank paper. The Bible is a record of some of the dealings of God with mankind at different periods of time, and there are contained therein the warnings and prophecies of His inspired servants which are yet unfulfilled, as well as prophecies that have already had their literal fulfillment. It also gives us a true and faithful record of Christ's teachings, the mode, or plan, of salvation, and the form of the true Church of Christ, so that the uninitiated and unenlightened on Scripture, cannot fail to notice the many errors and discrepancies in the teachings of the

missionary as compared with the word of God contained in the Book which he would force on their acceptance.

We are decidedly in favor of the propagation of the Bible, and enlightenment of the ignorant and the heathen concerning its sacred meaning, but we fail to see where any good can ever accrue from its circulation among those classes of our fellow-beings, so long as the self-ordained expounders of Christian doctrine are without the aid of legitimate authority and inspiration, and so long as the palpable incongruities, and glaring misinterpretations of such expounders, exist in regard to the Scriptures. When ecclesiastical magnates and other professedly wise men cannot agree among themselves, and are constantly at variance one with another, dividing and sub-dividing their religious systems, because of their inability to unite on the interpretation, or interpretations, of even the simplest points of doctrine contained in the Old and New Testaments, how can it, with the slightest degree of consistency, be expected that those to whom missionaries are sent and among whom the Bible is freely distributed, can be honestly converted to their system, or systems, of religion? Truth and error are by no means synonymous in their meaning or tendencies, neither can they be brought to agree; and even the heathen, were he to exercise the reasoning faculties with which God has endowed him, could not, with any certainty of receiving that salvation which is offered to him through the Bible, embrace a system that bears all the evidences of error, division and decay.

All sects of Christendom acknowledge the New Testament and claim to worship the same God, but each sect charges the rest with having departed from the doctrines and the forms of worship of the ancient Saints, and consoles itself with the belief that it is the nearest in these respects to the order and faith of the primitive Church. The Rev. Hugh Stowell Brown—who some time ago visited Salt Lake City and felt chagrined because he could not attract a larger congregation than about thirty persons, and those, too, being of his own creed, and by way of retaliation, on his return to appreciative Liverpool, called the Latter-day Saints an ignorant class of human beings—preached a sermon a short time since in Liverpool on the subject of Ritualism. He said—

Most churches had departed very widely from the simple and limited ritual of the New Testament. He would not speak particularly of the ritual of the Romish Church, but would contrast baptism and the Lord's Supper, as observed in the Apostolic age, with those sacraments as observed in what were known as the ritualistic churches of the English Establishment. The difference was very great—so great that the ancient institutions could scarcely be recognized in the modern. He thanked God for the Reformation, but regretted much that the reformers had not carried their work further by casting aside every authority excepting the Word of God. He knew that there were many who would not accept the proposition that the Scriptures are our only authority in regard to doctrine and worship, but he thought it was perfectly reasonable to ask and to urge all Protestants carefully and earnestly to compare everything in their worship with the testimony of Scripture, and if there were anything not in harmony with such testimony, to have the courage to look at it, the honesty to confess it, and the consistency to abandon it. The sooner we could bring our worship to the New Testament standard, the wiser, the safer, and the better it would be for us all.

The reverend gentleman certainly did on this occasion deliver himself of more truth than on the occasion when he undertook, after his return, to give an account of his visit to the "Mormons" at Salt Lake. We are disposed, in

the main, to agree with him in his remarks, as quoted above, but would respectfully ask him if, on further and deeper reflection, he does not consider that, instead of "most churches" having "departed very widely from the simple and limited ritual of the New Testament," *all* have so departed from the "faith once delivered to the Saints." We may add, with good reason, that the difference spoken of by him as existing between the ancient institutions of Christ and the English Established Church, is equally as great between the ancient institution of Christ and his own creed—"so great that the ancient institutions can scarcely be recognized in the modern" Baptist. We join with him in regretting "much that the reformers had not carried their work further by casting aside every authority excepting the Word of God." The "poor, ignorant 'Mormons'" have done more than the reformers were able to do, from the fact that the latter performed their work without the aid of immediate revelation from heaven, although we are unwilling to deny that they were actuated by pure motives and performed what they did according to the light they possessed, while the former have not only "cast aside every authority excepting the Word of God," but live "by every word that proceedeth out of the mouth of God." What Mr. Brown would urge upon all Protestants—"to carefully and earnestly compare everything in their worship with the testimony of Scripture"—we would, with equal solicitude, urge upon him, as well as upon all others who are similarly in the dark, and if there is "anything not in harmony with such testimony, to have the courage to look at it, the honesty to confess it, and the consistency to abandon it." J. C. G.

ARRIVALS.—Elders John F. Oblad, Samuel Johnson and Canute Petersen arrived at Liverpool, per steamship *Adriatic*, from New York, on the evening of Tuesday, November 25th. These brethren were called at the last October Conference, held in Salt Lake City, to go on missions to Scandinavia, and left Salt Lake City on November 10th, making the journey from Salt Lake City to Liverpool in exactly fifteen days. They proceeded on their way to Copenhagen a few hours after their arrival here.

CORRESPONDENCE.

DENMARK.

Copenhagen, Nov. 27, 1873.

Prest. L. J. Herrick.

Dear Brother, — Brothers James Hansen, C. S. Winge, John Anderson and P. C. Geertsen arrived here on the evening of the 15th inst., in good health and spirits.

Having of late traveled through the whole Mission and had the privilege of meeting with the Saints in Norway, Sweden and Denmark, I feel it my duty to give you a short account of the present circumstances of the same, as far as I have been able to learn in my travels among the people. I left Copenhagen on the 3rd ult. for Norway, and since then have visited all the Conferences in the Scandinavian Mission.

During my absence I have had the opportunity of attending 46 meetings, which have all been well attended both by Saints and strangers. On the 15th and 16th inst. a Conference was held in Copenhagen. Eleven of the Utah Elders were present, and the Spirit of God was poured out upon his servants, in a good measure, and much good and valuable instruction was given to the large and attentive audiences. The presiding Elders, of the different Conferences, by the assistance of the Traveling Elders and the local Priesthood,

have done exceedingly well, and God has blessed their labors abundantly. In the last six months, 538 souls have been baptized, and the prospects for the future are promising.

We have at present a tolerably strong force of Utah missionaries in the Mission, and more I learn are coming, besides having many good and faithful native brethren in the field, and I hope that much good may be accomplished this winter.

The Saints, as a general thing, are trying to live their religion and to observe their covenants. The majority of them are poor and have no prospects of being delivered from these lands without help from their relations and friends in the valleys of the mountains. Many of them have stood faithfully in the Church from 15 to 20 years, and are yet living in the hope that the day of their deliverance will come, when they shall have the privilege of being gathered to Zion.

We have not heard but once from the brethren who went to Iceland, which was a few days after their arrival there in July last, and consequently I know nothing about their success on those islands, but hope they are doing well and am expecting soon to hear from them.

My health, as well as that of the brethren, is tolerably good.

With kind love to yourself and the brethren in the Office, in which the brethren here join, I remain your brother in the Gospel,

C. G. LARSON.

CORRESPONDENCE OF ELDER LORENZO SNOW.

[CONTINUED FROM PAGE 743.]

The city is chiefly supplied by means of its cisterns, every house of any importance having one or more of these, so arranged that the winter rains can be conducted into them by means of pipes and ducts, from the roofs and court yards. With suitable care the water in them can be preserved pure and sweet during the whole summer. Besides these private cisterns, there are many public tanks, pools and reservoirs in the city and suburbs. We saw the ruins of aqueducts, cisterns and immense tanks, which showed that in former periods, great attention and a vast amount of labor had been employed to secure supplies of water.

In every quarter of the site of the ancient city, numerous reservoirs and cisterns are discovered—some of immense capacity, excavated in solid rock; others, formed upon the flat surface of the rock, built up around with stone, thickly lined with cement. One of these subterranean reservoirs was discovered eighty feet below the surrounding surface. Subterranean aqueducts lead in various directions from the cisterns, frequently formed in the solid rock, extending many hundred yards. How these numerous cisterns were supplied is still a great mystery. Some imagine it was effected by conduits connecting with secret springs and fountains a long distance beyond the city.

The Jewish rabbi, with whom we conversed, stated that many springs and fountains, which formerly supplied the inhabitants of Jerusalem, had long since ceased to flow, but he expected the time was near when they would be revived into living waters.

Jerusalem occupies but a small space—its walls are but a little over two miles in circumference. Its population has been variously estimated; the following particulars, I believe, are tolerably authentic: Jews nine thousand; Mahommedans five thousand; Christians about four thousand; making a total of eighteen thousand.

The political and financial condition of the Jewish population is not very flattering nor prosperous. The people are generally poor and oppressed, without means or opportunity of improving their circumstances. They receive large contributions from Europe and America to aid in objects of charity, and in making small improvements in the way of public buildings.

In our interview with the chief rabbi, we learned that foreign influence is

operating, in a small measure, in their favor toward softening the feelings and moderating the rules of the Turkish authorities; that they are allowed to purchase and hold title to real estate; but they have no money to expend in this direction, and if they had it would be discouraging under the present system of taxation. All kinds of property are heavily taxed, and all private and public enterprise is discouraged. A direct tax is levied on persons, cattle, land, and fruit trees; tobacco and silk pay about forty-two cents per pound, and all other articles eight per cent., either in kind or money.

Near where the temple formerly stood, is a small paved area, where the Jews have been permitted, during many centuries, to approach the precincts of the site of the temple of their forefathers, and lament and wail over the ruins, and the desolation of their nation and sanctuary. In this retired locality, each Friday, Jews of both sexes, of all ages, and from every quarter of the world are seen weeping, bathing the stones with their tears, and lifting up their voices in loud lamentation. No one can witness this scene without being touched with feelings of the deepest sympathy; and the poet may well say:—

"Oh, weep for those that wept by Babel's stream,
Whose shrines are desolate, whose land a dream;
Weep for the harp of Judah's broken spell,
Mourn—where their God hath dwelt, the godless dwell!"

LORENZO SNOW.

[TO BE CONTINUED.]

UTAH NEWS.

From the *Deseret News*:—

In view of the cessation, for the winter season, of the Sunday meetings at the Tabernacle, it was decided, at the last Bishops' meeting, to hold afternoon as well as evening services at the various ward meeting-houses in this city. It was also decided to adopt a uniform time for opening the meetings in all of the wards, two o'clock in the afternoon and six o'clock in the evening, being the time agreed upon.

Elder Richard G. Lambert, Hyrum S. Woolley and Briant Stringham will leave this city to-morrow (Nov. 1st) afternoon, *en route* for the Sandwich Islands, to which part of the globe they were called to go on missions at the recent Conference. They will be joined at Ogden by Elder S. P. Richards, who goes in the same capacity. It is also expected that William Henry Branch, of St. George, who was called on the same mission, will arrive here in time to accompany the others named. Elders Lambert and Woolley recently married and will be accompanied by their wives. The others, we understand, go single.

The funeral services of the late Elder Isaac Laney, held yesterday morning (Nov. 2) in the Tenth Ward school house, were largely attended by the relatives and friends of the deceased. Instructive addresses, in which the character and career of the deceased were reviewed and eulogized, were delivered by Presidents Brigham Young and George A. Smith; remarks were also made by Bishop Proctor and Elder George Q. Cannon.

Thomas W. Smith wrote from Pahreah, Oct. 15, as follows:—"Brother John L. Blythe and David Bennett, two of the Arizona missionaries, myself and son, have just completed a ferry boat on the Colorado river, for the benefit of the Arizona mission and the public in general. Our little settlement has enjoyed good health, peace and quietness this summer. We have had a good harvest, plenty for our settlement and to spare. We have a Sunday school well attended, and are preparing to build a school house and start a day school."

Elder A. F. McDonald wrote from St. George, Oct. 25, that notwithstanding the general impression in the Southern part of the Territory that potatoes

could not be successfully cultivated in the "Dixie" settlement, he had seen as good a sample of Early Rose potatoes, grown in St. George, as could be grown in any part of the Territory. They were planted in the middle of July by Wm. Lang, he having previously grown the seed on his city lot from a few sent to him from Beaver. He thus raised two crops in a year, equal in quality and yield to any our correspondent had seen in Utah. The last crop was only watered once.

The funeral services of Elder Albert Merrill, sen., were held in the 17th Ward to-day (Nov. 3rd.) The remains of deceased were followed to the cemetery by a numerous cortege, in which were fourteen carriages and other vehicles.

Mr. C. Wilcken has left Z. C. M. I. produce department, where he has been employed since his return from Europe, and has commenced operations again as a miller, in what is known as the lower B. Y. mill, on Cañon Creek, formerly occupied by the late D. R. Allen.

We were reliably informed to-day that some splendid coal croppings had been found within a mile or so of this city.

President Brigham Young, accompanied by a number of other gentlemen, left this city at half-past 2 o'clock this afternoon (Nov. 5th) on a visit to the end of the track of the Utah Southern Railroad.

Forward comes the Fourteenth Ward, the first to dispense with illuminating oils and to light their handsome Assembly Rooms with gas. Mitchell and James have been engaged for some time arranging and fixing up the necessary fittings, which will be completed in time to admit of the rooms being lighted with gas, for the first time, to-morrow night (Nov. 7th), when a party will be held there. The gas mains are within reach of the more central school and meeting houses, and, seeing that the Fourteenth Ward people have led out in this direction, who is going to follow suit and be the next?

Yesterday we stated that we had information to the effect that coal croppings had been found quite close to this city, in fact almost in it. We are now informed that those croppings are of the same nature as those which were found on the Weber before the immense deposits of that locality, and the cropping finders feel encouraged, and intend prosecuting their investigations.

This morning Col. Jesse C. Little took a couple of splendid specimens of the genus porcine to the Tithing office scales to get them weighed. They were of the White Chester breed, one of them imported and the other home raised. A small crowd was attracted towards them and speculations were indulged with regard to the combined weight of the two, one gentleman guessing it at 1,148 pounds, while the scales said 1,145, the home raised one being 555 and the imported one 590. The latter was not very fat; had she been so her weight would have been tremendous, being a sow of very large proportions.

This morning (Nov. 6th) a deplorable accident occurred at a place on Jordan River, a short distance from Mr. Pettit's farm. A young man named William Flint and another named John Mullet, both residents of the 16th Ward, were at the above-named place in a boat, and were engaged in shooting wild ducks. The last named of the two was sitting in the middle of the boat, and the other in the rear. While Flint was in the act of firing, Mullet rose up bringing the back of his head in a direct line with the muzzle of the other's gun, and he received the whole of the charge, causing the skull to be battered in so that the brains oozed out, and killing him instantly. The body was taken to the house of his brother, C. J. Mullet, 16th Ward, where an inquest was held by Coroner George J. Taylor and a jury. The family came to this Territory five years ago, from Wales, and were originally from England. There are two brothers and two sisters living in this city, besides others who are still in the old country.

Joseph Goddard wrote from Logan, Nov. 3, concerning the recent accidents

to a boy named Hoagland, and a young man—Andrew Nelson, both of which have been already noticed in the *News*. Mr. G. says the boy Hoagland is recovering rapidly, and continues—"The Logan branch of the Z. C. M. I. is doing a good business, mostly in grain, which is being shipped as fast as the U. N. R. R. can take it away. The weather has moderated considerably during the past week, and it is now quite pleasant during the day. The wholesale department of this branch of Z. C. M. I. have moved their goods into the new building, where the facilities for doing business are much greater than in their former cramped-up quarters."

To Whom it may Concern.—This is to certify that Samuel W. Richards and Elizabeth Cain Richards were cut off from the Church of Jesus Christ of Latter-day Saints, by the High Council of this Stake of Zion, October 22, 1873.

John N. Pike, Clerk of High Council.

Salt Lake City, Nov. 6, 1873.

By courtesy of President Brigham Young, we are enabled to publish the following dispatch concerning the company of Saints now on their way here :—"New York, Nov. 6 :—*President B. Young:*—The *Idaho* company of Saints, numbering five hundred souls, will leave here for Utah to-night. Elder Albert Carrington and myself will leave here for home on Saturday night. All well.

W. C. Staines."

Owing to the want of proper tubing, the artesian well caved in so badly that it was deemed expedient to start a new one. Proper tubing and all the tools necessary were secured, and this morning work was commenced on a new well, and before noon a hole nine inches in diameter and sixty-five feet deep was bored. At fifty feet a heavy jet of gas was struck, which burned with intense brilliancy. The color of coal was also discovered. All our citizens are jubilant over the matter, and are confident that either coal or oil or both, will soon be reached. According to the level on which coal has been found in the range, it will be struck here within three hundred feet of the surface. Mr. House is now prepared to prosecute the work vigorously, and with machinery that can trot into the earth at such a lively jog that startling discoveries can reasonably be expected.—*Corinne Reporter*, Nov. 5.

From the Salt Lake *Herald:*

Mr. H. B. Clemons, for some time mayor of the city of Coalville, has tendered his resignation, and taken up his residence in this city. While the people of Coalville have lost an able mayor, Salt Lake has gained an enterprising citizen.

The Ogden *Junction* notices the passing through that place, on Sunday (Oct. 26th) afternoon's train, of the "last of the Modocs," numbering forty braves, fifty-two squaws, and fifty-four children. The men were shackled and presented a subdued appearance. The women were well-dressed in calico gowns and were bare-headed. Captain Jack's widow and daughter were together with heads covered with tar and ashes, in mourning. A large crowd collected at the depôt, and pieces of the rope by which the Modoc chiefs were hanged were distributed to the crowd. A supply of rope was purchased in San Francisco on purpose. At 9 o'clock they journeyed on for the reservation at Fort Russel.

Yesterday (Nov. 8th) the mayor remitted all but $10 of the $100 fines assessed against the saloon keepers for violating the liquor ordinance by selling liquor at retail under dram licenses. We think the action of Mayor Wells in remitting the fines—save a mere nominal amount—was one of right and justice, and will unquestionably meet with the approbation of the saloon men, who thought they had just and equitable cause for complaint in being arrested and fined for a practice which had been in use so long that it almost amounted to law by custom. We are gratified that the trouble has been so amicably and equitably arranged.

General R. de Trobriand, the soldier and gentleman, who formerly com-

manded the troops at Camp Douglas, writes us from Fort Steele, W. T., on the 25th Oct., that within a few days he expected to depart on a year's leave of absence, most of which time is to be spent in Europe. The General will bear with him the best wishes for his success of a large circle of friends in this Territory.

From the *Ogden Junction:*

Yesterday (Oct. 28th) the case of Thos. Hawkins, who was convicted in the Third District Court and sentenced by Judge McKean for committing adultery with his own wife, was up before the Supreme Court of the Territory. Judge McKean rendered the decision reversing his own rulings in regard to the rights of the Territorial Marshal. The Supreme Court of the United States having decided that the juries summoned by the U. S. Marshal were illegal, there was nothing left for the Chief Justice to do except to eat his own words, the Associate Justices approving of the operation. Wonder if McKean felt as sorry as he did when he pronounced sentence on Hawkins? And wonder how many times the judge will have to "take it all back" till he learns wisdom and decides by law without prejudice?

Father Ezra Chase, an old and well-known resident of this county, died last evening (Oct. 23rd) about half-past seven.

A reverend gentleman, acting as a colporteur for the Home Missionary Society, while walking up Fifth street this morning with a pocket full of tracts, met an individual who was more than "three sheets in the wind," and handed him a tract entitled "the way to heaven." The favor was duly appreciated.

E. Covington presented the City Council a petition representing that there "is a feasible prospect for the discovery and development of a coal mine, situated near the east end of Eighth street, lying within the limits of Ogden Precinct," and asking the privilege of operating upon the aforesaid location with a boreing machine, for the purpose of developing the mine. The petitioner guaranteed that no obstructions shall impede the traffic, and that a thoroughfare shall be kept open sufficient for the accommodation of the public.

Buying Cheap Things.—Only the rich can afford to buy poor articles. Solomon says, "the destruction of the poor is their poverty," and thus it comes about: In the matter of shoes, for example, a poor man thinks he cannot afford to pay $6 for a pair of good shoes, so he buys at $3, and in three months he must buy again; four pairs a year amount to $12, whereas the $6 pair, made to order, with a fresh sole, perhaps, would have lasted a twelvemonth. Just so in muslins. The hardworking farmer's wife will purchase muslin at 12 or 15 cents a yard, when by giving 20 or 22 she would get a fabric that would wear a third longer and give double the satisfaction, beside making immense saving in stitches. In dress goods the same rule applies, unless one intends to buy at every change of style and variety. When we buy a dress the purchase is for a lifetime, and always of the best quality, not the most expensive, but such as will wear and look well as long as a thread is left. If one can't afford to buy the best, let her go without and save up till she can; then when she does buy she will have what will suit her. It is because so many housekeepers buy poor calicoes, poor muslins, table-linen of inferior quality, cheap cloths for suits, that they are always hurried to death with sewing. Children's cloths wear out so fast that they must evermore be making new, whereas if the fabric, in the first place, is of excellent quality and well made up, it will last two or three children and look well all the time. "Won't you buy some stockings, real nice, only 13 cents a pair?" said a peddler at the door the other day. "I never dream of paying less than half a dollar," was the prompt reply. Just to think of darning 13 cent stockings! A real good pair of stockings will need scarce any darning for a year, will wear two or three years, and then cut over nicely for the children. Is there any economy in buying cheap stockings? Only the rich can afford to buy poor articles.